¶ A short Treatise, very comfortable for all those Christians that be troubled and disquieted in theyr consciences with the sight of their owne infirmities:

Wherein is shewed how such may in their owne selues finde whereby to assure them of *their free election, effectuall vocation, and iustification.*

Matth. 7. verse 17.

Euery good tree bringeth foorth good fruite, and a corrupt tree bringeth foorth euill fruite.

Matth. 4. verse 18.

A good tree can not bring foorth euill fruite, neither can a corrupt tree bring foorth good fruite.

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To the Christian Reader, saluation in Christ Iesvs.

Hen these few leaues were writ at the first (Christian Reader) it was not my meaning thus by print to haue made them common, for they were writte vpō the request of a particular man, for the comfort and consolation of his troubled soule, but since one written coppy hath begot so many, and made me haue so many suters for moe, the number of afflicted cōsciences being in these dayes so many as I know they be, and they that haue had the reading heereof already, reporting and confessing vnto me that thereby they haue bin much comforted, though I know that it was not nor is not penned so exactly, nor yet the matter dealt in so substātially as things in these dayes to be publisshed had neede to be, yet I haue suffered my selfe by the importunitie of the godly that haue requested euen this at my hands to be ouerread, and so to publish it I hope for the benefite of all those that shall reade it: for this I am sure of, I haue so layd downe comforts for the healing of the broken hearted Christian, that withall I haue I hope taken all occasion from the prophane and godlesse, of taking cause to be sure by any thing heere set downe, which I take to bee very necessary to be regarded in such treatises and

discourses: wherefore be the Reader hereof a right and true Christian, or a carnall and counterfeyte Gospeller, he may in this short and briefe tracte find that which may be profitable for him: if he be of the later sort, then here shal he learne that where true iustification in deede is, there is also sanctification, and that therefore he deceyues himselfe in presuming of the former, hauing neuer had any acquayntance with the later: and if he be of the first sort, be he weake, or strong in faith, heere shall he find both matter to leade him on in his strength, and to rayse him vp in his weakenesse, and therefore take it vnto thee Christian Reader, and learne to make thy profite of it according to thy hearte, and a salue of it according to thy sore. That thou mayest thus do, I beseech the Lord to direct thee in reading of it with his spirit, and hauing done, I pray thee recompence my good will in commending me vnto God in thy heartie Prayers agayne.

Farewell.

Thine in Christ Iesus Thomas Sparke Archdeacon.

How a man ſhall be aſſured in his owne conſcience of his election, effectuall vocation, and iuſtification.

THis is certayne, he that is deſirous to knowe whether he be one whome God hath elected, and according to the ſame his election effectually called and iuſtified, he is to conſider whether he be yet ſanctified of god, and thereby to iudge of his election, vocation, and iuſtification: for where this ſanctification is founde, there the partye that hath it in poſſeſſion, is aſſured that he is the choſen childe of God effectuallie called vnto that eſtate, and in Chriſt Jeſus iuſtified, and ſo in the ende ſure to be glorifyed, as it maye well and euidentelye appeare bothe by the iudgements of Peter, and alſo of Paule, whereof, the firſte exhorting to the particular braunches of

sanctificatiō, as namely to knowlege, temperance, patience, godlyneſſe, brotherly kindneſſe, and loue, addeth thys as a reaſon to adde force vnto his exhortation, Wherefore giue diligence to make your calling and election ſure, for if you do theſe things, ye ſhal neuer fal. 2. Pet. 1. verſe 5. and the other Rom. 8. as he aſſureth thoſe that be in Chriſt of their election, vocation, and iuſtification, yea and in the end, of their aſſured glorification, ſaying, there is no condemnation to thoſe that be in Chriſt Jeſus, ſo he in the wordes immediatly following, teacheth how to know thoſe yᵗ be in Chriſt, and ſo conſequently thoſe that be elected, called, iuſtified, and in the end to be glorified, ſaying Which walk not after the fleſh, but after the ſpirit, which ſame leſſon Chriſt our ſauiour hathe taught vs, Math. 7. verſe. 18. ſaying: A good tree cannot bring forth bad fruite, nor yet a bad tree can bring forth good fruite, and alſo Joh. 15. verſe. 4. & 5. where he ſaith, as the branch can not beare fruite of it ſelfe except it abide in the vine, no more

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can yée, except yée abide in me, I am the vine, yée are the branches, he that abideth in me, and I in him, the same bringeth forth much fruite. Hereby I say then it is evident, as seeking the cause why we are elected, called, justified, and finally shall be glorified, we find the only cause to be Christ Jesus, and therfore are enforced to acknowledge him the only dore into the sheepefold Joh. 10. the way, the truth, and the life John. 14. and his name to be the only name whereby commeth salvatiō Act. 4. so we are compelled being asked who be elected, called, justified, and to be glorified, to answere, they onely that ioyne vertue to their faith, that walke not after flesh, but after the spirite, and so being good trees of the Lordes planting in Christ Jesus Esa. 61. and John. 15. bring forth the fruites of righteousnesse, that is, those only that be sanctified, for those y word accompteth sanctified, in whome the sanctifying spirit sheweth it selfe to dwell by the right fruites of the spirit, wrought in them, which all consist in

sacrificing, crucifying, circumcising, mortifying, killing, and burying of the old man, and in putting on, quickening, renuing, and strengthning of the new man, which representeth the image of God in holynesse and righteousnesse. Ephes. 4. If therefore to our eternall comfort we would be certified of this poynte, whether we be of the number of those that shall be saued, let vs not take to be resolued thereof by curious entring into consideration of Gods secret purpose, but let vs in the reuelation of Iesus Christ vnto vs, and in the assured tokens and markes of those whome God in him hath purposed to saue, learne to know and vnderstande what Gods purpose is towardes vs. For as it is written by Paule in the first Chapter vnto the Ephesians, and the three verse, In whom it is, in whome the heauenlye father hathe blessed vs in all manner of spirituall blessings in heauenly things, according as he had chosen vs in him before the foundations of the worlde were

were

there saide, that we shoulde be holy and without blame before him thorough Loue. In deede God in deliuering vnto vs, and in bringing vs to full possession of his blessings, proceadeth by these steppes, hauing of nature god and louing towardes mankinde, thoughe in mutable manne there was found cause why he should altogether be shutte from taking any benefite by this loue of God towards him, yet God being of nature immutable, persuered in his loue towards vs, and according to his own good will purposeth the saluation of vs men in his sonne Christ Iesus, and electeth and predestinateth vs to be saued thorough and for him, before the foundations of the worlde, and therefore in time by promise vttereth this his purpose, and when the fulnesse of time was come, sente him, in whome, by whome, thoroughe whome, and for whose sake his purpose thoughe stande ratified: and those, whose saluation in Christe thus promised and per-

formed from everlasting, he purposeth those by his worde and spirite, in his good time he maketh effectually to understand how able and willing he is onely in his sonne Christe Jesus to iustifye: and there stayeth not, but by the same meanes he worketh faith in their hearts, whereby they catch holde of Christ, and so in hym of full iustification. Thus when he hath made them trees of righteousnes of his own planting in Christ, then he so purgeth and trimmeth them, that they may bring foothe muche fruite to his glorie in this life, that in y world to come he may make the partakers of his owne glorie that God of his owne good will purposeth to saue, or electeth whome he liste, and those he calleth whē he listeth, and them iustifieth and sanctifieth here, that he maye in his good time glorifie elsewhere. Rom. 8.

But nowe, if we would knowe Gods purpose of vs, we haue to beginne at the lowest or laste effecte of his good purpose towardes vs, and thereby by degrées to ascende to fynde oute what

his

hys absolute decree is to doe with vs? that is, lette vs consider whether we be sanctified or no, if not, it is in vaine eyther to bragge of Justification, Vocation or Elegion, or to presume of Glorification: until this be founde in vs, we can have no assurannce of anye of these: but when this is once founde in vs, then forasmuch as none be sanctified, whom he hath not justified, and none justified, whome he hath not both effectually called in tyme, and elected before al times, and none ever was partaker of all these but in the ende also there was glorified, we may thereby assure our selues, that we are alreadye justified and therefore called, called and therefore elected, and consequently suche as shall be glorifyed.

Howbeit, as all is not gold that glisters: so all is not Sanctification or true holinesse that seemeth so to be. For, we reade in the 29. Chapiter of Esay of such as drewe nigh to God with their lippes, and yet were farre from hym in their hearts: and Esay 28. God in describing

scribing a people, in whome he founde nothing but sin and transgression to be erped out of, yet saith thus of them, yet they seke me daply, and wolde knowe my wayes, euen as a nation that dyde righteously, and hadde not forsaken the statutes of their God: in these them thei seemed to be holines, and yet was none: So in the Scribes & Pharisies in Christes tyme in the eyes and iudgementes of men, there seemed to be notable sanctification of holinesse of life, insomuch, that in that respecte Christe compareth them to suche as make cleane the vtter syde of the Cuppe, and of the platter, and to painted tombes whyche appeare beautiful outward. And yet there he denounceth manye heauy woes against them, & pronounceth them Hypocrites, Serpents, and generation of Vipers, Math. 23. And therefore Christe hathe tolde vs, Math. 5. verse 20. Except our righteousnesse exceede the righteousnes of the Scribes & Pharisies, we shal not enter into the kingdome of Heauen: & hath also warned vs, that we be not like the, neither in giuing of almes, praying.

not falling, Iude. 6. The Aungell of the Church of *Sardis* had a name ꝑ he liued & yet was dead, Reuel. 3. describing the wickednes of ꝑ last times, he saith, that thē they shal haue a shew of godlinesse, but haue denyed ꝑ power therof. These places thē euidently do teach vs to take hēd that we do not flatter our selues, & think, ꝑ therfore al is wel wᵗ vs, bicause outwardly we appere to men sanctified & righteous, for we sē here, ꝑ it is not ꝑ seming but ꝑ being righteous ꝑ is proued of God as a marke & true token of those ꝑ shal enter into Heuē. O thē how bolde are they of any true hope of salvatiō, in whō there is neither fōud holines in dēd, neither yet so muche as an outward shew therof, being men which liue so wickedly, that al men ꝑ haue any acquaintance & familiarity with them, sē and beholde their prophane and wicked liues. But nowe let these alone, let vs take this profite by this lesson, ꝑ it standeth vs vpon to be righteous in dēde, if we be desirous hereby to reape any assurannce of our election and iustification.

And

And hereby let vs take occasion to consider (least we be deceiued in accompting our selues truely righteous, when we are not) what thynges be necessarye to true righteousnesse.

For the vnderstandyng whereof, if we resorte vnto the Scriptures of God, thereby shall we learne, that true righteousnesse and perfect, is a ceasing from all the sinnes condemned in the lawe in heart, worde, deede, and countenaunce, and an embracing all the vertues commended in the same, in hearte, worde, deede, and countenaunce. And further, thereby shall we plainely learne, that he that woulde walke in holinesse and righteousnesse before the Lorde, he hath to regard two principal thinges, the matter namelye, that he exercise hymselfe in, and the maner howe to doe it: For, if either bothe of these, or one of these be neglected, the labor is lost. The matter of a good worke is that onely which is warranted lawfull to be done, eyther expressely or by sound collection out of the Canonicall Scriptures, for it

is

is written ye shall put nothing vnto the word that I command you, neyther shall you take aught therefro Deu.4.2. and good reason is there why we should obey this precept, for the holy Scripture is giuen by inspiration of God, and is profitable to teach, to reprone, to correct, and to instruct in righteousnesse, that the man of God may be absolute, being made perfect vnto al good workes, 2.Tim.3. Iere.16.17. and therfore worthily Christ reiecteth all such workes & paynes of his worship which haue no ground out of the word, saying, Mat. 15. In vayne they worship me, teaching for doctrines mens precepts, thereby telling the Pharisies though they were neuer so paynefull and deuoute in obseruing their owne traditions, yet he would make no accompt of their so doing, but as of vayne and lost labours. Vpon this ground Paule Colos.2. condemneth al workes that haue no better warrant than the commaundementes and doctrines of men, thoughe there be in them neuer so muche shewe of wisdome,

dom & humblenesse of mind as vaine & foolish, verse. 20. &c. By this rule all the will worshipping & self-workes in Popery, lacking all warrant from the word, are proued such as never could be matter of godlinesse. But when men take suche regarde to the matter they take in hand, be it tending to the ceasing of sin, or practise of vertue, that they are assured out of the word & than ought to be occupied therein: yet vnto all this not doneforth vnlesse it be in the same thing in right maner, it lacketh the power of a good worke. It cannot be denyed, but that almes and prayer to God, be things commanded, & therfore good matter of godlinesse: but yet as it is euident, Math. 6. though the Scribes & Pharisies did bothe these, yet were they not accounted good workes then, bicause they were not done in right maner. The Lord in the first of Esay telleth the people, that he regarded not their sacrifices & burnt offrings: yea he signifieth vnto them, & he lothed them, & counted their labor therin bestowed vaine, & their incense abhomination, &

yet it is well knowen, that then these
things were matters allowed and com-
manded of God, yet because when they
were done, they were not done as they
ought to have bene, therefore the
Lorde thus vnhappyeth the doyng therof.
Wherfore it is not enough, as the pa-
pistes practise vnder Antichrists tyran-
nie to beleeue, to giue almes, to fast,
to pray, to vse the Sacraments, & neuer
to care howe and in what sorte to doo
these things: for we see, that though
these things be done neuer so much and
neuer so oft, yet, if they be not done in
right maner, they are reteined of ỹ Lord
as vain & as abhominatiõs in his sight.
Now in their maner of doing these thi-
ges are to be regarded. First, that they
proceede (I mean al our actions) from a
heart purified by faith. For as 1. Tim.
1. doth say, we be taught, ỹ the end, sum,
& perfection of ỹ whole law, is Loue: so
are we told, ỹ it commeth out of a pure
hart, & of a good conscience, saying, ỹ true
christian loue indeed is not found growing
where ther is no pure hearte, neyther

can there be a pure heart where is not a good conscience, neither yet can this good conscience be where there is absent an vnfayned Faith: but where this vnfained faith is, that is, wherewith vnfayned perswasion or assurance of saluatiō is throughe Jesu Christ alone wrought in the heart by the holy Ghoste, there is a good conscience, because, being iustified by Faith, we have peace with God throughe our Lord Jesus Christ. Rom. 5. So ther is also a pure hart, for it is faithe propertie to purify ỳ hart, Act. 15. verse. 9. And therfore is it written, that by faith Abel offred a better sacrifice than Caine Heb. 11. verse 4. For if there hadde bin faith in Caine as in Abell, his sacrifice had bin as well accepted as Abels, but euen for lack of this, it was not. If therfore we lacke faith in God, when we go about a good matter, we lose our labor, for it is impossible to please God wthout faith, Heb. 11. vers. 6. & therfore euē here by al ỳ gay & glorious works of Turks, Jewes, Atheists, Heretikes, & Papists, are proued to be no good works at all in

the light of god, because they proceed from such as are destitute of ye true Christian faith. Secondly, we must take hed, that our workes be done in humilitie and lowlinesse of mind, taking our selues to be bound, as in deed we are, to doe more than we do or can do, yea being ready to say & think indeed as Christ hath taught vs, that whē we haue done al yt is commaunded vs to do (whiche is impossible for vs to do, Act. 15. Rom. 8.) that we be but unprofitable seruants. Luk. 17. Further, that this Humilitie muste be of measure in vs, that it cause vs alwayes to suspect our owne weaknesse & infirmitie, yt so there may be founde in vs a holy trembling & feare to offend oure god God, in omitting the least necessary circumstance of a good worke, as we be taughte Phil. 2. verse. 12. in these wordes: Make an end of your saluation in feare & trēbling. That this humilitie & lowlinesse of mind is necessarily to be ioyned wt exercizing our selues in good matters, Christ hath plainly taught vs Luk. 18 in the parable of the Pharisie & Publican:

there it appeares, ꝑ the ꝓphariſie had exercised himselfe in good matters, both in abſtayning from outwarde ſinne, and in doing of good and lawfull things, & yet bicauſe, when he had done, he lackte humilitie, & therwith was puft vp to think that God was therfore indebted to him, he marde al & loſt al his labor. And therfore al merit-mongers, ꝑ perſwade themſelues that by their workes they haue deſerued Heauen, for al their bragging of workes more thā ynough to ſatisfie themſelues withal, are by Chriſte ſent home vnſatisfied, yea not ſo much as once reckoned & accompted amongſt ꝑ workers of any iuſt & holy work. Thirdly, leaſt any ſhold think that in teaching vs to be thus lowly minded when we goe about a good work, we be taught therein bitterly to diſtruſt of diſpaire, that god wil at any time regard our good workes, & accept thē, we muſt learne of the worde, to ioyne hope with our humilitie, ꝑ as the one preſerueth vs frō truſte in our workes, ſo the other may kēp vs from bitter diſpairing that God will reward them:

But

That y this hope may be found in vs, we must not seeke to ground any kind of worthinesse in our selues, for when we looke into our selues, & consider our works, as they come from vs in great imperfection, we find & see our selues to tremble & feare, being ready al of vs to say wt Esay 64. that our righteousnes is but as filthye clouts, but we must resorte to Christe, y as in him we our selues are iustified, so for his sake these poore fruites of ours might be accepted. To teach vs thus to doe, Peter hath saide vnto vs, 1. Epistle Chap. 2. to whom ye come as vnto a liuing stone disalowed of men, but chosen of God and precious, and be made a spirituall house, a holy priesthode to offer vppe spirituall sacrifices acceptable to God by Jesus Christ. He knewe full well, that to encourage Christians to exercise themselues in goodnes, which he termes there the offering vp of spiritual sacrifices, it was necessary to teach them, that although when they had done, they should finde no cause in their own works wherefore why they should be accepted of God, that yet acceptable they should

be in Christ Jesus, & thus yet he might teache them to doe good workes in hope that their labour shoulde be acceptable in Christe, and for his sake, the infirmities and imperfections of their workes being couered through his good meanes. Fourthelye, bee the matter neuer so godly, that we doe, that yet it is necessary to take it in hande, and to proceede therein of loue, and by loue, Paule hath notably taughte vs in Corinth. saying: Thoughe I speake wyth the tongues of men and Aungels, and haue not Loue, I am as a sounding brasse or a tinkling Cimball, and thoughe I had the gifte of Prophecie, and knewe all secrets and all knowledge: yea, if I hadde all Faith, so that I coulde remoue mountaines, and hadde not Loue, I were nothyng: and thoughe I fede the poore with all my goodes, and thoughe I gyue my bodye that I be burned, and haue not Loue, it profiteth me nothing. By loue, I meane that true loue towardes God and man, it muste not be the loue of our selues, loue of the worlde, or loue

aduantage that must set vs on worke,
but loue in vaine constraineth towardes
God, because he hathe loued vs so freely
and effectually in Christe. And this loue
we can no way shewe towardes him bet-
ter than in giuing of oure selues fully
and wholy, hartily and continually to
obey his lawes and commaundements:
For, he that saith he loueth him, and ke-
peth not his commaundements, dissem-
bleth with him. The hyrelyng not lo-
uing of loue worketh sluggishly and
faine is weary, but where loue setteth
worke, there the worke is done dili-
gently, earnestly, and faithfully, & that
not for a time, but continually, and ther-
fore, that it may appeare, that we gyue
oure selues to godlinesse, zeale of loue to
all that is goodnesse is tolde, let vs bu-
sell oure selues about it cheerefully with-
out grudging, for God loueth a cheere-
full giuer, willingly and not negligent-
ly or hypocritically, for cursed is he that
doeth the worke of the Lord negligent-
ly, and let vs persever and continue in
well doing, without fainting or giuing

ouer, for blessed is he that perseuereth
to the end, & he that putteth his hand to
the plough & looketh backe, is not mete
for the kingdome of God. Finally, e
last of al, that nothing be lacking, learn
we out of the 6. of Math. to take heede, y
we seke not vain glorie, y is, the praise
and glory at mans hand for our wel doe-
ing, but let our principal end be the glo-
rie of God, as Christe hathe taught vs,
Math. 5. saying: Let your light so shine
before men, that they may se your good
workes, and glorifie your heauenly father
which is in heauen: and aming thus at
this marke by the way, we shal therby
edifie our neighbors by our good exaple,
and assure our selues to our great com-
forte of our election, which be thes excel-
lent ends, bles, & commodities, y rise to
vs by our good workes. Thus exercising
our selues, and walking according to
the measure of our faith, euery day to
be lesse sinfull, & more righteous, though
that perfect righteousnesse that the law
requyreth, be not founde in vs by rea-
son of our weakenesse, yet we are

rounted in the sighte of GOD sanctified, holy, & acceptable in Christ Jesus, and so sealed vp to the day of redemption. Paul without al doubt was in state of Justification, and a man regenerate & newe borne, and therefore suche a one as had put off the olde man, and putte on the newe, when he wrote his Epistle to the Romaynes: and yet there in the seuenth Chapiter it appeareth, that he founde in himselfe when he hadde done what he could, sin dwelling, insomuch that he confesseth, that he dyde not the good thing that he wolde, but the euil thing that he wolde not, that did he, and that he felt a lawe in his members rebelling against the lawe of his minde, leading him captiue vnto the lawe of sinne, and therefore he cryeth out of himselfe: O wretched man that I am, who shall deliuer me from this body of sinne, and death. And 2. Corinthians 12. he confesseth, that he hadde a pricke in his flesh, wherby he calleth the Messenger of Sathan that buffeted him, by the which his saith he

prayed thrice that it might depart from him, but he sayeth answere was made him that Gods grace was sufficient for him, and that his power was made perfect through weakenesse, whereby God taught him that so it is, and will be ever with the holyest of us all, that there will remayne in vs alwayes whiles we live some reliques of old Adam to humble vs to wyrkes and fight against: this is necessary to be observed, least that any vpon occasion of the former doctrine should gather against himselfe, that for asmuch as he feeleth in y infirmities in himselfe, that therefore he is not sanctified and so void of any assurance of his election and iustification, for though paul sold it thus with himselfe, yet beside in the inner man he found a wrestling & a striuing against those sinnes in his flesh, he assureth himselfe that he is one whom God had so certainly purposed to saue for his Christes sake, that in his owne person, & in the persons of all other in the same case he was, he saith, I am perswaded that neyther death nor life, nor Angels,

nor

nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature is able to separate us from the love of God which is in Christ Jesus our Lord Rom. 8. so that let not *Peccatum inhabitans* sinne dwelling in the flesh, in the which we know with Paule that no good thing dwelleth Rom. 7. discourage us, so that we be able to say truly with the same Paule, we delite in the Lawe of God concerning the inner man. In deede we must accompt that Paule hath sayd unto the regenerate, Let not sinne reigne in your mortall bodyes, that ye should obey it in the lustes thereof Rom. 6. and thereby gather that if we be sanctified and regenerate in deede, that then sinne is put from his reigne or kingdome in us: but therein we must understand, that there is greate difference betwixte *Peccatum regnans* and *Habitans in membris*, that is, betwixt sinne reigning in us, and dwelling in us: for where it is in his reigne and kingdome there he hath the members

bers of man redy to yelde him their vo-
luntary or willing obedience, taking de-
light in doing of him service, in whiche
estate sin is in vs till we be regenerate
& have put on Christ, who by his spirite
dispossesseth sin of his kingdom: howbe-
it then til death come, in some measure
it will be founde in many, but yet farre
vnlike that it was before, for now it is
resisted by the spirite, & so either cannot
get the members to doe it service at all
or else, if it doe so farre prevayle, as to
do often it doeth, yet by the force of the
spirite they are so checked and taken vp
for their so doing, that neither is there
such delighte taken in sin, as before, nei-
ther can sin after get his will obeyed so
easily again, insomuch, that thoughe it
get his will now & then done, yet it get-
teth it but with grudging & misliking
of the spirite, & so hath neuer ful obedience
yelded it as before, & euery day it obtai-
neth lesse obedience & lesse. So that we may
wel compare the obedience that sin hath,
bring in his kingdome, to the obedience
of a lapdogge & wel beloued King getteth

of hys subiectes, and the obedience that
sin only dwelling in man obtaineth, to
ỹ obedience ỹ a tyrant & vsurper getteth
of his subiectes that loue him not. Both
of these get their things that they com-
maund done, but in great diuersitie, for
the one is obeyed in all, & that willing-
ly, hartily, & faithfully: the other in as
little as they can, & in that repyningly
with inward grefe & misliking, ỹ they
shoulde obey such a one at al: & euen the
like difference betwixt obedience, yel-
ded to him before regeneration and af-
ter is there. Take we hed therfore, that
sin raigne not in vs, & wrestle we and
striue we by the spirite euery day more
and more to withdrawe our bodies and
soules from yelding any obedience to
sin dwelling in vs, and in thus doing,
though with Paule we fynd some tyme
this tyrant letting vs from doing the
good we would, and drawing vs on to
do the euil that we mislike, yet, with the
same Paule as we do take occasion to
crye oute of oure owne wretched-
nesse, and of the tyranny of sinne in vs,

so let vs comfort our selues, assuring our selues that this wrestling against sinne in the inner man is a sure argument of our most assured purposed salvation in the bloud of Jesus Christ.

But to the end that this doctrine now thus generally layde downe may be to the more comfort of the Christian Reader particularly, let vs see now how it can be applyed to thy sore, to salue it: to thy sickenesse: to cure it: to thy afflicted conscience, to solace and comfort it: thou mournest, and thy soule is troubled, disquieted, and sore vexed within thee, yea, thou thinkest thy selfe euen compassed about with the paynes of hell, and therfore in bitternesse of heart complaynest as one cast off, forgotten and forsaken of God, fearing greatly that thy ende and portion shall be with the wicked: and why is all this? bycause sayest thou I find in my selfe such doubting whether I shall be saued for Christes sake or no, and many other sinnes and infirmities in my selfe besides, for the which I deserue vtterly to be reie-

cted.

ded. But tell me also and dissemble not with me, doest thou not greatly mislike this thy doubting? art thou not grieued with thy selfe for it? findest thou not in thy selfe an earnest desire to be ridde of it, that thou mightest fully beleeue that thou shalt be saued for Christes sake? and further concerning the other infirmities, doest thou not mislike them and condemne them in thy selfe, and wrestle and striue to lessen them in thy selfe? and yet to go one step further with thee: doest thou not vnfeynedly finde in thy selfe loue towards Gods truth, and the professors thereof, euen for that they do professe it and embrace it, and a loue after godlinesse, euen for godlinesse sake? And that in answering of me in these two last poynts, you be not deceyued; consider whether you take any comfort, pleasure, and delight in reading of Gods booke, in studying of his truth, in hearing it preached and commoned on, and whether it be a griefe vnto you to heare it withstoode or mislikes, or the professors and preachers therof abused,

if these things be in you, it is certayne you have lone towardes God and his truth, and to ỹ brethren that practise it: and as far lone after godlynesse vnfeyneḋly euen for godlynesse sake, then it is in you, if you be at this poynt, that you could finde in your heart to abstayne frō sinne, though it might advantage you, & not hurt you in procuring you here any shame or punishment, & to embrace vertue, though it purchase you mockes, frotes, and tauntes, and any other displeasure, and gayne you nothing wyth menne, euen bycause your God hathe condemned the one and cōmended the other. And whether your abstaynyng from sinne and embracing of vertue be such as this, you may be able to iudge, if you consider whither you be as careffull to abstayne from those sinnes that man punisheth not or accounteth not of, as from other: and if you way whether you be not as well willing to embrace those poyntes of godlynesse whiche are most dispised amongst me, as those that be highliest esteemed, you can not deny

but

but that to these questions you must nedes answer that it is thus with your selfe, notwithstanding your complayning of lacke of faith and doubting, that sometime you have good comforte in hearing Gods truth in Christ Jesus, and great consolation in powring forth your prayers vnto God in the bitternes of your soule: this is it that discomforts you, that this comfort of yours lasteth but for a short time, your doubting being renued, and yet you can not I am sure say to the contrarye, but that you hope of the renuing of your comfort in Christ, and of salvation through him in the ende. Weit then that this is thy state (Christian Reader) let vs se nowe what comforte the worde of God ministreth vnto thee, to binde vp thy broken heart, and to heale thy wounded conscience.

This I dare say vnto you by good and plentiful experience to begin with all in the wordes of Paule 1. Cor. 10. verse 13. there hath no tẽptatiõ taken you but such as apperteineth to mã: and God

is

is faithfull, which will not suffer you to be tempted above that you be able, but will giue the issue with the temptation, that you may be able to beare it: thus hath he before now oftentimes brought downe to Hell, and carryed backe againe: he hath throwne downe that he might raise vp: wounded, that he might heale: thus doth he vse to breake vp the fallow landes of the hearts of his children, to prepare them as meete ground for the immortal seede of his word: thus doth he according to his promise Ezech. 36. take from his their stony hearts, and bestowes soft and fleshie hearts vpon them: such a broken and contrite heart as this is, is so acceptable a sacrifice to God, that he will not despise it, Psal. 51. yea to the great consolation of such, it is sayd by God Esay. 66. verse. 2. to him will I looke that is poore, and of a contrite spirite, and trembleth at my wordes, and therefore so farre off is it that you should be perswaded that God hath forgotten you or left you off, because of the trouble and vexation which

you

you feele in your soule, that euen there in you haue matter of comfort, assuring you that you are one whome most tenderly he loketh vpon and regardeth. In deede it can not be denyed, but that where there is no faith in Christ Iesus, there is yet the state of damnation, for as it is written, He that beleeueth in him, shall not be condemned: so it followeth wait in the same verse. But he that beleeueth not, is condemned alreadye, because he beleeueth not in the only begotten sonne of God Joh. 3. verse 18. But your argumente to proue that you haue not faith, neyther yet the fruites, because you find in your selfe the quite contrarie doubting sinnes and infirmities, is not good, for the antecedent may be true, and granted, ỹ you do so doubt, and that there is such sinnes and infirmities in you, and yet that therefore you are forsaken and cast off of God, to be denyed: for ỹ making whereof plaine vnto you, you muste vnderstand that the life of a Christian is a continuall warfare, and that this warre is to be found

euen in such as Paule was (a man that had faith in greate measure, and the fruites thereof) as you haue heard out of the seauenth of the Romanes betwixt the inner man and the outwarde, in so much that he setteth it downe Gala. 5. verse 17. for a certaine point of doctrine, saying, the flesh lusteth against the spirit, and the spirit against the flesshe, and these are contrary the one to the other, so that ye can not do the same things that ye would: whereby we are taught that naturally we are all nothing but the old man, nothing but flesh both body and soule, and such we remayne by nature the children of wrath Ephes. 2. yea captiues in prison Esa. 61. sold vnder sinne Rom. 7. blind, not able to discerne the things of God 1. Cor. 2. yea, hating the best thing that is in vs, our wisedome, a naturall and rebellious enemy to the will of God Rom. 8. and in this case the strong enemie Sathan keepeth vs quietly in his subiection, vntill Christ Iesus a stronger than he come, & dispossesse him, Luke 11. who entring

into poſſeſſion, firſt lightneth our darke hearts with vnderſtanding, and by his ſpirite worketh faith in vs, and begetteth vs anew, and ſo we put on the new man, and haue his ſpirite dwelling in vs, Rom. 8. by which ſpirit we offer battell to the fleſhe, and ſeeke to put off the old man, and to kill & crucifie him with his luſts. But thus the caſe ſtandeth with vs, that we ſhall neuer quite be ridde of this old man, we ſhall neuer fully haue killed and crucified the fleſh, vntill death come, for he ſtriketh the laſt blow of the battayle, till then we are in the fleſhe, and haue continually to ſkirmiſh. Now the ſtate and condition of the moſt faithfull man being thus, and euery one hauing cauſe to ſay with Paule Rom. 7. I know that in my fleſh there dwelleth no good thing, yea, we vnderſtanding that the fruites of the fleſhe be as the ſame Paule hath told vs, adulterie, fornication, vncleannelle, wantonnelle, idolatrie, witchcraft, hatered, debate, emulations, wrath, contentions, ſeditions, hereſies, enuie, murthers, drun-

hemnesse, gluttony, and such like, what marueil is it if looking into the flesh that we carrie vp and downe with vs, we se and find therin doubting sinnes and infirmities? and what strange thing is it then if Sathan our old antient enemie, the more to discomforte his aduersarye the spirit but newly come into the field, do cause his Lieutenant and Captayne generall of his battell the flesh, to muster al his power, and to make as great a shew of thē as he can possibly? though many of his army in former skirmishes with the spirit haue bin sore wounded, some in the head, some in the armes, and some one where and some another, yet I warrant you, the better and more to daunt his aduersary and his host, he will cause them vntil they be quite slayne, to present thēselues in the field: and how is it possible but that this Captaine pitching his tentes so nie vs, but that we hauing eyes to se withal, should descrie & espy his host, & with the greatnes and fiercenesse thereof in our selues be discomforted at the sight thereof, especially

as lõg as we are occupyed rather in co-
sidering the force bent against vs, than
the strength of our own Captain Christ
Jesus, and his power ready present to
help & succour vs. I remember that it is
written in the first of ỳ last of the Kings,
whē the King of *Aram* sent horses and
Charets & a mighty host to take Eliza at
Dothan, and therwith had compassed the
City where he was by night, his mā in
ỳ morning seing ỳ host & their strēgth,
and cõsidering only therof, was afraide
and said, alas maister what shal we do:
but his maister rather cõsidering ỳ host
that was of his side, he answered, feare
not, for they that be with vs, are mo thā
they that be with them, and the seruāts
eyes being opened, he perceyued it was
so, and then his feare was gone. Eue so
we, as long as we are occupyed in be-
holding the army of the flesh & old mā,
we can not but be discomforted, but if
our eyes were opened, and we would
be occupyed in beholding & considering
the strength & force of the new man, & of
the spirit which is on our side, we should

as C.iiij. be

be chaced againe, but be it that the one, and that the flesh and his bodi, be me neuer so strog, and like to foyle the other and the other, the spirit, neuer so yong & weake, and like to be foyled, yet the spirit once hauing entred the field, and begon the battell, doubt we not, but that in the end he will ouercome the other & his force, for ỹ one hath his strength and force but from Sathan a creature, and the other from God the creator, & therefore sure in the end to be the conquerer. Dauid in offering and entring ỹ combat with great Goliah, was iudged both of Saule and of his aduersaries fare to weake, but yet in the end he slew Goliah. 1. Sam. 17. for he was the Lordes Champion, and the other but ỹ champiõ of the Lordes enimies ỹ Philistins: and therefore be it that the new man in the be but comparable to little and yong Dauid, and the olde man to strong and mightie Goliah, yet Dauid offering the combate / let hym putte hys in hope of certayne victorie by hys former experience of mightyer conquests,

ta Dauid dio Saule, saying: thy ser-
uant hathe already slaine both a Lyon
& Beare: my meaning is, in that thou
hast heard and seene, that the spirit hath
subdued the flesh and his power, in Ma-
naules, Mary Magdalene, and suche like
ones, doubt you not but that he shall
ouercome thy flesche neuer yet so trayn-
ned and inured to sin, as it was in the-
se, but if heare thy flesh redy to teach
the to cast aside al these comforters, say-
ing, that thou hast not no3 hitherto not yet
this battel offered 03 begon in the, and
that therefore these things shal be for the
deuil yet to beginne withal, thus much
is obteyned, if this battell be begonne,
that then though looking into the flesh &
the fruits therof, thereby neuer so much
cause be giuen the to be discouraged and
discomfited, that yet looking vppon the
spirit that resisteth and striueth with y
flesh, there is sufficient cause of assured
comforte vnto the, vnlesse thou hatre sayd
or thinke, that the Deuel can put God
to flight, & make him alter his purpose,
which once to surmise is blasphemye.

And this is gotten also, that in the regenerate man there being as wel flesh as spirite, the fruites of the flesh being as they be, if it followeth not, there is in me doubting, and sins, and infirmities, that desire Gods wrath, and therfore I have no fayth and godlynesse accepted and approued of God in Christ Iesus, for though the former be found in the flesh, as they have bin and be in all flesh in some measure, the later is founde may be founde in the newe and inner man, whose properties are cõtrarie to the properties of the other, amõgst which faith with diuerse fruites thereof are reckned Gal. 5. verse. 22. 23. those things obtayned already, let vs then nowe consider, whither it be true þ there be in you this battel begun, & that God hath made you a fielde for these two mightie Captains the spirit and the flesh to fight & combat togither in. That the one is there, namely the flesh, you graunte: but that the other is yet come, the spirite you meane, you perp. What do you thinke that any man will fight with himself? will Satan

then thinke you striue against himselfe?
if you thinke that it maye so be, Christe
Luke. 11. hath taught you ỳ Sathan is
wiser thā so, taking it for a thing ỳ could
not but be granted, ỳ Sathan would not
resist himselfe, or striue with himselfe, &
therefore proueth the accusation of hys
casting out of Diuels by the power of
Sathan, to be ridiculous and slāderous,
saying, If Sathā be deuided against him
selfe, how shal hys kingdome stād? wher-
fore for as much as you feele in your sel-
nes a misliking of infidelitie or doubting
of your saluation, a grief for it, & an ear-
nest desire to be rid of it, and withal feele
a grief for your sinnes, ingred with a lo-
thing of them, and an earnest desire to
cease from sinning, I would aske you
from whence you thinke all this comes,
from the same fountaine throw you from
whence the former, that is the matter of
your sorrow, sinnes? if you thinke so, I
reply with Iames ipozes Cap. 3. verse
11. saye: Doth a fountain send forth at one
place sweete water and bitter? can the fig
tree bring forth olives? either a vine figs?

yea

yea, with Christ, Math. 7. verse 16. Do
men gather Grapes of Thornes, or figs
of thistles? Is it possible then that these
things should come from the flesh where
there dwels no good thing, Rom. 7. Can
the blacke Moore change hys skynne, or
the Leopard hys spottes? Jerem. 13. 23.
then may this be. May these be fruites
quite contrary to the fruites of the flesh
as it is well knowen, and therefore they
come from the spirite: for these two and
their fruites be contrary the one to the
other, Gal. 5. is therfore, as the findyng
of a doubting of sinnes in your selfe be
sure argumentes, that the flesche is in
the fielde, so be these as certaine argu-
ments, that the spirit is come, & hath lop-
ned battel. Further, your conceyued loue
to Gods truth and the profittes ther-
of, your loue to godlines for it owne sake
& mislike of sin, not in worldly respects,
but euen because it is sin, youre crying
unto God in your griefe and heauinesse
of soule, your comfortes then, and in the
feare & of the worde, your hope of Gods
godnesse in the ende towardes you,

strength,

strengthned by the experience of hys goodnesse towardes you hitherto, be euen so many moste excellent seales and assurances vnto you euen from God, that you are his chosen, iustified, and sanctified childe, and that therefore you haue his spirite dwelling in you, to warr and to ouercome the flesh to your eternal comfort. O but yet in al this I haue yet no faith. Why saist ỹ so. Is it not written, Rom. 8. as manye as haue the spirite of God be the sonnes of God: and can anye be the sonne of God wythoute Faith: therefore, in that thou haste the spirite dwelling in thée, it is certayne thou haste faith in some measure. Yea, but I feele it not, but rather the contrary, and that in great measure: yet being deceyued, thou feelest a thing in the striuing againste infidelitie: misliking it, & that is Faith, for as vertue is resisted by his contrary vice, so this foule vice of Infidelitie is withstode by hys contrary vertue which is faith: And it is written: how shal they pray to him, in whom they haue not beleeued, Rom. 10. 14. of

them

then as earnestly you haue called vpon God in Christes name, to manye argumentes haue you of faith in hym: And howe coulde you haue had at anye time suche comforte in prayinge, and consolation in the doutrine of the Gospel, without faith? For, if you haue no faith in Christ, then neither hathe hys grace any accesse to you to comforte you, nor you to it, thereby to take comforte, for you know, he that is without Faith, is without Christe, and he that is without Christe, hath God not his comforter, but his confounder: and therefore those comfortes and consolations that you haue hadde, muste remaine wyth you as sure euidences, that by Faith you haue Christ dwelling in you. And thoughe you feele not these comfortes still, shal you therefore conclude, that you haue no faith? The woman with childe, though she feele not the childe alwayes styrre, yet, because she hath sometime felt it, she comforteth her selfe, that she is with childe: you knowe she is with childe a good while before she can sensibly feele it mone, and at the first

she feeleth it but weakely, yea, after she hathe felt it strongly, sometime she feeleth it not againe a great whyle, & when she doeth, in muche weakenesse sometimes in comparison of the former, and yet for all this, hathe in the ende a happy trauell: so Faith is not felt to move strongly as same as it is bred, and when it beginneth once, it continueth not alwayes alike motions. It is wyth Faith and withal other the graces of the spirit, as it is with the Sonne, which sometime setteth, sometime ryseth, sometime shyneth, sometime is covered with cloudes, & shadowed from vs by thicke and soggey mystes arising out of the earth: for even to sometime these seeme to be sette and gone downe in vs, but when the morning comes, they arise againe, sometyme they are covered from our eyes, by suche mists and cloudes that arise out of the earthe, that we cannot espye them: but yet for all this, as he reasoneth ingeniously and vntruely, that saith, the Sonne cannot be seene nowe for cloudes, therefore it is not in the firmament: so he

that

that sayeth: I can not see and perceiue Faith and the spirite in me for the fruites of the flesshe, therefore they be not in me. Be not therefore discouraged thoughe thou synde a Winter in thy selfe sometime, for if thou hast hadde once these florishing fruites of Sommer in the heretofore, be thou assured thou shalt haue hereafter a Sommer again, and that the trées and hearbes are not dead, though there appeare and be séene little greénenesse in them, for the sappe remaines in the rote, which whē Sommer cōmes, wyll garnishe all agayne. When thou commest into an Orchard, fielde, and Garden, thou canst comforte thy self with these thoughtes: euen doe the like in this: For it is written, that whō he loues he loues to the end, Ioan. 13. & in whome he hath begonne thys good worke of Regeneration, in them he wil performe it, Philip. 1. For the gyfts and calling of God be without repentance. Rom. 11. And therefore though they séeme to be so raked vp & couered wyth ashes, that they are not séene nor

perceyued

perceyued, insomuch, that Dauid (speaking according to his owne sense) be ready to saye, that God hathe tourned his backe vppon him, and forgotten to be gracious, & that vp his louing kindnesse in displeasure, but in truth it is not so, whiche God will make manifest in vpp gud time, by remouing of the affray that couered vpp graces and giftes, and by blowing the coales therof hoth the Bellowes of vpp spirite in the ministery of his worde and sacraments. Further, that hope that is in thé, what is it else, but faithe vnfayned? For whan by faith wee haue learned what thynges be prepared for vs at Gods hande in Christe Iesus, then by hope we looke for them in the myddl of most grieuous temptations, wherein hope playeth a good mydwyfes parte, in nourishing and strengthning the mother, leste she otherwise shoulde be ready to languish: but to hope for thynges, whiche by faith we knowe not belong to Christe Iesus to apperteyne vnto vs, is vaine, and therefore I hope (as counted in fauor, and

D. that,

that aptlye and worthilye, the daughter of Faith, and therefore, in confessing that you haue Hope, you confesse that you haue Faith also: For graunte once, that there is a daughter: and it is also of necessitie to be graunted, that there was the mother first. And whereas thou complaynest, that thou feelest it not, but rather the contrary, I graunt thou neyther feelest Faith, nay yet euer shalt in the flesh, but in the inner man. By these meanes that I haue shewed, thou mayest fynde Faith, and therewith content thy selfe, and saye as the man sayd to Christe: I beleeue Lorde, Lord helpe my vnbeliefe, I beleeue in the spirite and inner man, and there I fynde no doubtyng, but a wrestling against the least doubting, and a mislyking of it: but in my flesche I finde vnbeliefe, wherefore I beseeche thee O Lorde cure and helpe. If you do saye (as it is likely you do) of further measure of Faith in the spirite that shoulde quyte extinguishe euen the least doubting in the flesche, you dreame of that lyghte yet neuer shall

han

had ye shall have, if it be in the inner man vnmixte, with doubting lodged it: if it mislike of the least doubting, and fight against it, you have Faith in his right nature, yea, and the greater your doubting and vnbelefe in the lethe hathe bin, the stronger hath your Faith shewed it selfe, in that notwithstanding it continueth striuing against it, condemning it & mistrusting it: you must vnderstand, ℣ the force of Faith in iustifying dependeth not vpon the quantitie therof, but vpon ℣ qualitie, for al ℣ be iustified by Faith, have not Faith in equall measure and quantitie, some have it in strong measure, some in weak measure, but al that by Faith catch holde of their saluation, must have like faith in qualitie, ℣ is, they must seke their saluation at Gods hands in Christ Iesus alone. It is likely you knowe that all those among ℣ Israelites that looked vp to ℣ brazen Serpent had not like eyes al in bignes & clearnes, yet if they had eies, were they neuer so little and so bleared, yet looking vnto the type, they found helpe

as well as the other: We the beggers hande little or greate, it serueth hym alike to take a penny wyth all. So if thou haue a right faith, that is such a faith as seketh and loketh for saluatiō through Christ God and man alone, be it that it is but little and weake, yet it serueth thy turne. In deede it is good, that hauing faith in weake measure in vs, we should strine by reading and musing of the word, by diligent hearing it read and preached, that we maye growe in faith, and proceed from a weak measure of faith to a stronger. But yet in anye case we muste take heede, that, beyng escaped from the filthinesse of Papistrie in this point, in seking for any parte of our saluation in our owne workes, sith the Sathan cause vs not to seke for our saluation, for the worthinesse of oure faith, which we are very nigh vnto, whyle we are ready to saye or thinke, that oure weake faith, though it be neuer so right a faith, cannot iustifie vs, vnlesse it were in some worthier measure. For is not thys a like kinde, that we are about to

the salvation to the worthinesse of faith? wherefore, to preserue vs from the sleight of Sathan, we must understand, that if we attempte it absurde to seeke saluation in worthinesse of some other workes, it is no absurde to seeke for it for the worthinesse of our faith: For when we are taught in the worde, that faith in the bloude of Christe Jesus iustifieth, the meaning thereof is not to teache vs that faith hath this vertue for the worthinesse of it selfe, but for the worthinesse of Jesus Christe the obiecte and matter that faith imbraceth and beholdeth and apprehendeth. So that the proposition is moste sincere against all the enimies of Gods free grace, Faith onelye iustifieth, is true in effecte. Amongest all vertues whom they are together, Faith alone hath this office, though when she executes it she be not alone, but accompanyed of other vertues, to apprehende Christe Jesus, and to in him alone to iustifie vs. But to retourne againe to your complaint of not feeling faith, and therefore you haue not faith: I muste

till you further, that I fear in these heauenly things you haue taken to much sence and feling. For, if you would iudge aright whether you haue faith or no, and whether you be Gods children or no, you muste not iudge by sence and feling, but by the worde of Almighty God. For that if your sence and feling leade you one way to iudge of your selfe, and the word of God in any point other wayes, you muste preferre the iudgement and determination of God in his worde, who knoweth better then we our selues, and who is better to be beleeued then our owne sence and feling, before the sentences of flesh and bloud. To resolue thus to doe, is to chose rather to beleeue, more then God, your selues, then God. For to presume, that we by our owne sence & feling can iudge better in what state we stande, than God himselfe that made vs, is playne blasphemy. Wherefore, to lette goe talking of paules owne sence and feling, if you

be desirous to know your estate, would you haue a better and surer Iudge than God himselfe to tell you it? In deede sayes you, if he would come downe from Heauen, and tell me, I should then I hope beleeue him. Euen so he hathe in his worde: and if an Aungell from Heauen shoulde come and tell you otherwise than in his worde he hathe told you, you haue playnes warrant, Gal. 1. to holde him accursed therefore, and I hope you will hold that spirit, that feeling, that reason, that person, & that Diuel accursed, that dare be so bold hereafter, as to tell you otherwise of your selfe and your estate than GOD himselfe hathe pronounced in this his worde. Hearken therefore with a mind readye to yelde your subscription vnto Gods iudgement in his worde.

We are tolde, Esay 61. that Christe was anoynted, because the spirite of God was vpon him, to preach glad tydings vnto the poore, to bind vp the broke hearted, to preache libertie to the captiues, and to them that are bound, the

opening of the prison to preache the acceptable yeare of the Lorde, and the daye of vengeance of oure God to comfort all that mourne, to appoynt vnto them that mourne in Sion, and to giue vnto them beautie for ashes, the oyle of ioye for mourning, the garment of gladnesse for the spirite of heauinesse, that they might be called Trees of Righteousnesse, the planting of the Lorde, that he might be glorified, whereby we learne, that those Christe hathe cured and comforted that be trees of Righteousnesse of the Lordes planting, whereby he is glorified. Now Iohn 15. we learne that those trees of Righteousnesse that be of the Lordes planting, they bee planted and grafted in to Christ Iesus, and there also we are taughte as the branch cannot beare fruit of it selfe, vnlesse it abide in the Vine, no more can we excepte we abyde in Christe. In these two places then this doctrine is plaine taughte he, that we can not be god trees of Righteous-

nesse,

nesse, wherevpon gud fruits is found growing, vnlesse ther be such as be enriched, freed, deliuered, cured, and healed by Christ, yea vntill we be such as both be ingrafted into Christ, and abide in him. Now if they that be in this case be elected and iustified, haue faith, be the children and seruants of God in the ende to be glorified, you can not denie it now then, index vpon your wrestling against infidelitie and other sinnes, your loue towards God and his truth, and to all godlynesse vnfeynedly, and you shall finde that not only the matter of godlynesse which may be found in hipocrites, but the matter done in right manner, according to the rules before set downe be founde in you, what letteth then, but that according to Saint Peters counsel you should accompt your election sure, and that you shall neuer fall. 2. Peter. 1. These things you know, that being iniurie to the spirite of God that hathe wrought them in you, you can not deny but that they are gud fruites of faith, and of one iustified thereby and then sa-

ting you are enforced to confesse that there is in you, unlesse you would cleane contrarie to Christes indgement say (Mat. 7.) that an yll tree can bring forth good fruite, confesse that you are in the sight of God a good tree, as the Lorde hath made it manifest to you to your comfort, by causing these fruites to grow on you. To come to particulers, you know Christ hath sayde, Love one another as I have loved you, that is, as John expounded it, in deede and truth. 1. Epistle Chap. 3. and by this shall all men knowe that you are my Disciples, whiche lesson lacke of that force with John, that loving in himselfe love towardes the brethren, without hypocrisie, he let downe this position of hymselfe, and of all suche: We knowe that we are translated from death unto life, because we love the brethren 1. John 3. verse 14. Marke he sayeth, we knowe, and we thinke or suppose, thereby teaching us to accompt thys fruite founde in us an infallible argumente of oure blessed estate. And

In the nexte Chapter he teacheth vs to knowe whether we be leade by the spirite of truth or errour, by our willingnelle to heare the faithfull ministers of God, saying: He that knoweth God heareth vs, he that is not of God heareth vs not, hereby knowe we the spirite of errour and the spirite of truth: and a little after he addeth, and hereby knowe we that we dwell in hym, and he in vs, bycause he hathe geuen vs of hys spirit. Thus then you se the iudgement of the worde is, that you are a goodly tree of the Lordes planting and engrafting, abiding in Christ Iesus, that you are one of Christes Disciples y translated from deathe to life, and leade by the spirite of truth, and therefore hathe an one as dwelleth in the house of God: this is Gods sentence and iudgement of you, and therefore thanke hym, praise hym, and bring ouer all your thoughtes and imaginations that set vp theselues against this, into obedience of the same: quench not

the

1.Thess.19. Ephe.4.30. the spirit, neyther yet greeue any longer the spirite of grace, whereby you are thus comfortably sealed vnto the day of redemption, be no longer vnthankefull vnto God in saying from confessing your selfe to be his childe, and to haue faith. Be of good cheere, the Lorde hath giuen you beautie for ashes, the oyle of ioy for mourning, the garment of glorie for the spirite of heauinesse, and therefore say with the Prophet in the same place Esay. 61. I will greatly reioyce in the Lord, and my soule shall be ioyfull in my God, for he hath clothed me with the garments of saluation, and couered me with the robe of righteousnesse, yea, he hath decked me like a Bridegroome, and as a Bride tireth her selfe with iewels: and let not your weaknesse and hinderesse any more disturbe you, for you haue a God that will not quench the smoking flare, nor yet breake the bruised reede. Neyther yet let the changes and alterations that you find in your selfe discomfit you, for God is no changeling neyther in himselfe

fille me in his giftes Phil. 3. Iames. 1. Rom. 11. and though Sathan be busie to make warre, and in renewing his assaults, yet will he not, if you were not Gods childe, and one in Gods kingdome, he would not, neyther yet would he so fayne with you, he warreth not against those that be his, but is at peace with them, and Christ that hath taken in hande the képing of you, is a good shepeheard, and hath triumphed ouer Sathan, and ouercome him, and therefore he is bold to say Iohn. 10. My sheepe shall neuer perish, neyther shall any pincke them out of my hands Psal. 28. If we by the wyle of y enemie be caused to stray sometime, yet he giueth vs not ouer, but seketh vs till he finde vs, and then he layeth vs on his shoulder, and bringeth vs home againe Luke. 15. and therefore let vs euen boldly trust our selues with him, nothing doubting, but y if he leade vs at any time into tẽptation, he will stand by vs, and so preserue vs, that we shal happily get out again, to his glory and our comforte, whiche

God

God the Father graunt vs, euen for
this hys sonnes sake, now and euer. A-
men. To which God the Father, God
the Sonne, and God the holy Ghost,
three persons and one true and e-
uerliuing God, be all prayse,
honor and dominion
for euermore.
Amen.